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CHRISTOPHER LAWNE

BROWNISME
TURNED
THE IN-SIDE OUT-WARD

LONDON 1613



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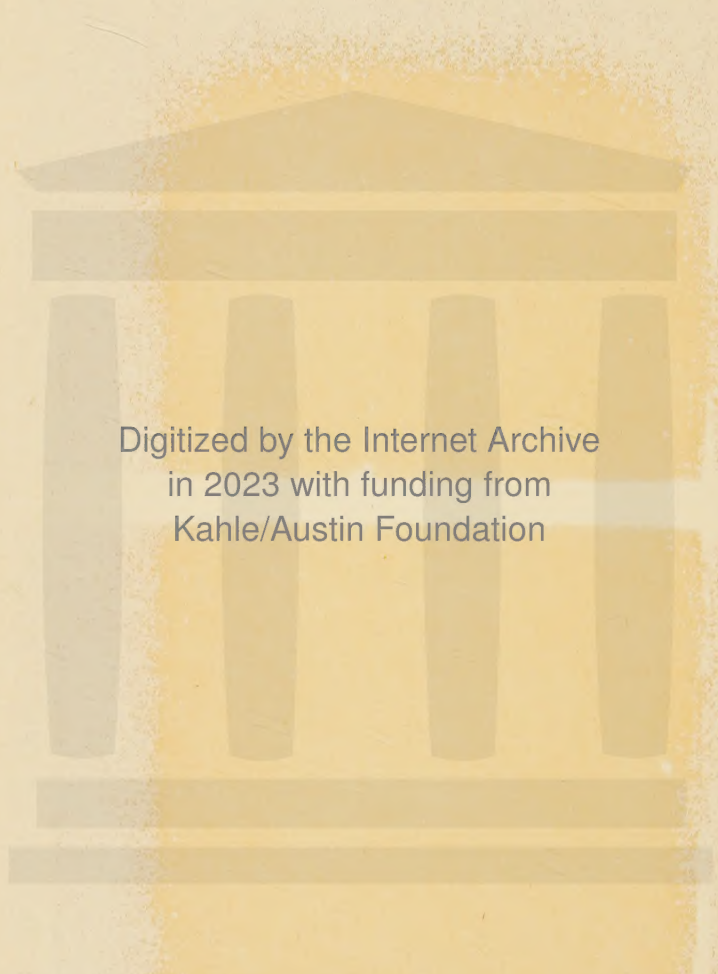
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THE ENGLISH EXPERIENCE

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CHRISTOPHER LAWNE

BROWNISME
TURNED
THE IN-SIDE OUT-WARD

LONDON 1613

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BROVVNISME

TURNED

The In-side out-ward.

BEING A PARALLEL BETWEEN THE

PROFESSION AND PRACTISE
of the Brownists Religion.

By CHRISTOPHER LAVVNE, lately
returned from that wicked
SEPARATION.

MATH. 23. 27.

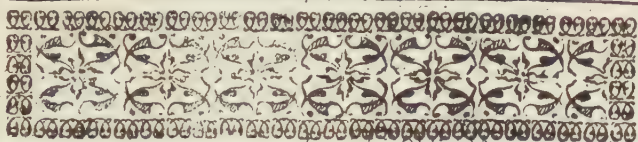
Woe bee unto you Scribes and Pharises, Hypocrites: for yee are like unto painted Tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

GEN. 49. 6.

Into their secret let not my soule come; my glory, be not thou ioyned with their assembly, &c.

LONDON

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the Crane. 1613.



The Preface to the Reader.



It is not Sathans weakeſt deluſion, in theſe our dayes, to ſet the faireſt głoſſes vpon the fouleſt matters; and to dreſſe his deadlieſt hookes with the moſt delightfull baites: It is my purpoſe therefore (gentle Reader) to let thee vnderſtand ſomewhat concerning this Sect of Browniſme; which miſerable experience, (the miſtreſſe of fooles) hath made knowne vnto me, deſiring that my miſ-hap may preuent others harmes. I haue not, in the manifeſting of the impieties of this Sect, writtten any thing, but that which I can of my owne knowledge, with good conſcience, affirme; although I haue aledged ſundry authors for the prooſe therof; yet it is not for want of knowledge in my ſelfe; but rather for thy rreſolution, that in the mouth of ſo many witneſſes, euerything might be cōfirmed vnto thee, that thereby thou mayſt take heed leſt thou tread that ſchiſmatical trace; the trauellling of which, I (with many more of my penitent brethren) do now be-

waile. And I haue the rather chosen, at this time, to deale in this maner, with this their discription; because knowing that many of their Schismaticall bookes are brought in, and spread abroad in this land, whereby many good Christians are troubled and intangled, not discerning the errors therein, which they haue so cunningly hid and cloked with the manifold allegations of holy Scripture, the abuse whereof is not (by the vnlearned) easily perceiued; among which this description is not the least, but rather a principal perswasion to inuite guests vnto their Pharisaicall fellowship; hauing heard sundry (my selfe) confesse that this booke of their description hath bene the onely cause that brought them vnto *Brownisme*. But now the visard of their profession being pluckt off, and the hookes of their heresie laid bare; I am not without hope that the reader shall reape such resolution thereby, that some shall thereby be staied from vndertaking that hard and dangerous voyage of *Separation*, from the which so few haue euer returned to communion with the Churches of Christ. And thus wishing it for thy wealth, for which end I vndertooke it, I heartily bid thee farewell in the Lord.

C. LAVVNE.



A PARALEL BE- TWEENE THE OVT- SIDE AND THE IN-SIDE of the Brownists profession.

*The out-side is described
and set forth by them-
selues in this manner.*

The In-side is turned
outward; and set forth
by those that haue li-
ued long among them
and know their liues,
doctrines, and con-
uersation.

I **A**^a there is but
father of all, one Lord
ouer all, and one Spirit:
So is there also but
^b one Truth, one Faith,
one Saluation; one
Church

I **A**^s there is but one
God, and Father of
all; one Lord ouer all, and
one Spirit: so is there but
one Truth, one Faith, one
Saluation, one Church, cal-
led in hope, ioyned in one
A 3 Com-

^s Exod. 20. 4. 5. 6. 7. 8. tures, they are not the
 Luke. 10. 5. Iohn. 4. 23. Church of God, Gen. 17.

^h Math. 11. 29. 1. Cor. 1 Pet. 1. 2. Ren. 7. 9.

11. 16. Marke 13. 34.

Ren. 22. 9. ⁱ Ephes. 4. 3. 1.

Cor. 1. 13. Marke. 9. 50.

^k Iohn. 13. 34. 1. Cor. 13.

4. 1. Pet. 1. 22. 1. 1. Iohn.

3. 10.

3 Most ^aioyfull, ex-
 cellent, and glorious
 things are euery where
 in the Scriptures spoken
 of this Church. It is cal-
 led the ^b Citty, ^c House,
^d Temple, and ^e Moun-
 taine of the Eternall
 God: the ^f chosen Ge-
 neration, the holy Na-
 tion, the peculiar peo-
 ple: the ^g Vineyard, the
 Garden inclosed, the
 Spring shut vp, the sea-
 led Fountaine, the Or-
 chard of Pomegranats,
 with sweet fruits: the
^h heritage, the King-
 dome of Christ, yea his
ⁱ Sister, his Loue, his
 Spouse, his ^k Queene.

and

3 Most feareful & terri-
 ble things are euery where
 in the Scriptures spoken
 of this society: It is cal-
 led ^a a cursed generation
 for cursing Gods people:
 They are for their conten-
 tions ^b threatned to be no
 inheritors of the king-
 dome of heauen; for ra-
 ging out their owne
 shame, for them is re-
 serued the blacke darke-
 nesse for euer. Enoch
^d prophesied of such, that
 the Lord would come in
 iudgement against them,
 to reward both their
 deedes and words. Peter
 prophesied of such, that
 should ^e priuily bring in
 dam-

and his Body, the ioy of the whole earth. To this society is the ¹ couenant and all the promises made, of ^m Peace, of loue, and of ⁿ saluation: of the presence of God, of his graces, of his power, and of his ^o protection. ^a Psal. 87. 3. ^b Ibid. ^c 1 Tim. 3. 15. Heb. 3. 6. ^d 1 Cor. 3. 17. Esa. 2. 2. Mich. 4. 1. Zech. 8. 3. ^e 1 Pet. 2. 9. ^f Esa. 5. 1. & 27. 2. ^g Song. 4. 12. Esa. 51. 3. ^h Esa. 19. 25. ⁱ Mich. 5. 2. Mat. 3. 2. Joh. 3. 5. ^k Song. 5. 2. ^l Psal. 45. 9. ^m 1 Cor. 12. 27. Eph. 1. 23. ⁿ Gal. 4. 28. Rom. 9. 4. ^o Psa. 147. 14. 2. Thes. 3. 16. Esay. 46. 13. Zach. 14. 17. Esay. 60. Eze. 47. Zach. 4. 12. Eze. 48. 35. Math. 28. 20. Esa. 62.

4 And surely if this Church be considered in her parts, it shall appeare most beautiful, yea most wonderfull, & euen ^a ra-

hing

damnable heresies, and bring upon themselves swift damnation. These are makers of ^e Sects, fleshly, hauing not the spirit. They shall be ashamed at the last day, for hating & excommunicating Gods people. ^a Gen. 12. 3. ^b Gal. 5. 20. 21. ^c Iud. 13. ^d Iud. 14. 15. ^e 2 Peter. 2. 1. ^f Iude 19. ^g Esay 66. 5.

Therefore it appeareth by these Scriptures, that they are not the Church and people of God. Psal. 87. 3. &c.

4 And surely if their Church be considered in her parts, it shall appeare most ^a abhominable, yea most ^b detestable, & euen

B 2

to

uishing the fences to
 conceiue, much more
 to behold; what then, to
 enioy so blessed a com-
 munion. For behold!
 her^b King and Lord is
 the King of peace, and
 Lord himselfe of all glo-
 ry. She enioyeth most
 holy & heauenly ^c laws,
 most faithfull and vigi-
 lant ^d Pastors, most sin-
 cere & pure ^e Teachers,
 most carefull & vpright
^f Gouvernours, most dili-
 gent and trusty ^g Dea-
 cons, most louing and
 sober beleeuers; and a
 most ^h hūble, meek, obe-
 dient, faithfull, & louing
 people; euery ⁱ stone
 liuing, elect, and preti-
 ous: euery stone hath
 his beauty, his ^k burden
 and his order, all bound
 to edifie one another,
 exhort, reprove, and
 comfort one another,
^l louingly, as to their
 owne members, ^m faith-
 fully,

to bee^c abhorred of euery
 true Christian to conceiue,
 much more to behold,
 what then to bee intang-
 led with such a crooked
 generation? For behold!
 they are led by the spirit
 of ^a schisme, errour, and
 confusion: they are annoy-
 ed with the abuse of Gods
 law, and perverting the
 rules of Christ most lamen-
 tably: with a most ^c frail-
 full, and vilanous Pastor,
 a most simple and pitcous
 Teacher, most carelesse &
^e vnright Gouvernours, most
 negligent and untrusty
^g Deacons: there were no
 beleeuers while I liued, a-
 mong them, but a most
^h haughty, proud, disobe-
 dient, dissembling, and
 spitefull people: many of
 the stones seemed dead in
 religion, no tokens of Gods
 election on them, no ⁱ ver-
 tues apeared in their life,
 none bound to edifie o-
 ther, but rather to dehort,
 disproue

fully, as in the eyes of *disproue, and cast downe*
 God.^a Song.6.4.9.^b Esay *one another spitefully, as*
 62.11. Ioh.12.15. Heb.2. *to their enemies ; fraud-*
 7.8. ^c Mat.11. 30. 1 Ioh. *fully, ^k as if God saw it*
 5.3. ^d Eph.4.11. Act.20. *not. ^a See testimony of T.*
^e Rom. 12.7. ^f 1 Cor. 12. *White. (proph.schisme)*
 28. Rom. 12. 8. ^g Acts 6. *pag.27.c.sect,2. ^b See the*
^h Rom.12.8. Mat-5.5. Eze *prophane schisme of the*
 36.38. Es4. 60, 8. Deut. *Brownists. ^c See Paralels*
 18.9.13. ⁱ Pet.2.5. 1 Kin. *betweene Mansfield and*
 7.9. Zec. 14.21. ^k Gal.6.4 *Studley, prophane Schis-*
 1 1 Cor.12. Rom.12.3. & *me,6.6. ^d See Cut. Hut-*
^m Heb.10.24. Leu. 19.17. *tons worke, Proph.Schif-*
 1 Thes.4.9. Col. 3.23. 1. *c.9. ^e See his fathers Ar-*
 Ioh.3.20. *ticles against him. Proph.*

Schism.c.11. ^f See Geo.
Johnsons discourse. ^g See
the first part of the hunt-
ing of the Fox. ^h Witnesse
 5 *Bowmans robbing the*
poore, for which hee was
called Iudas the purse-
bearer. His theft is recor-

ded in the Citie-rolles of Amsterdam : for there
was it handled before the Magistrate. ⁱ See George
Johnsons discourse; hunting of the Fox: See proph.
schism.c.11.pag. 64. ^k See Generation of slanders,
Proph.schism.c.12. See George Johnsons discourse.

Ergo. By these scripturcs they are not the Church
of God. Song.6.4.9. &c.

5 No ^a Office there is ambitiously affected, no ^b law wrongfully wrested, or ^c wilfully neglected, no ^d truth hid or perverted, ^e euery one here hath freedome and power (not disturbing the peaceable order of the Church) to vtter his complaints and griefes, and freely to reprove the transgression & errors of any, without exception of persons. ^a 2. Cor. 2. 17. 3. Ioh. 9. ^b 1 Tim 4. 2. 3. & 5. 21. & 6. 14. Gal. 12. ^c 1 Cor. 5. ^d Ier. 23. 28. 1. Tim. 3. 15. ^e 1. Cor. 6. & 14. 30. Col. 4. 17.

6 Here is no ^a intrusion or climbing vp another way

5 No Office is here attained by ^a lawfull meanes, no ^b law faithfully practised, or willingly executed, no truth rightly sought out, & discovered, no people in greater ^c bondage to their Officers, no Church more ^d disturbed frō peace. None dare vtter his complaints and griefes, nor freely to reprove the transgression and errors, for feare of the ^e partiality & exceptions of their Officers. ^a See H. Ainsworths answer to M^r Stone his Sermon, his abuse of scripture for this purpose. pag. 26. ^b See proph. schisme, ch. 1: sect. 1. p. 3. ^c See proph. schisme. chap. 13. ^d See hunting of the Fox, first part.

Therefore by these scriptures they are not the Church and people of God, 2. Cor. 2. 17.

6 Here all are intruders, and climbers vp another way

way into the sheep-fold then ^b by the holy and free election of the Lords holy & free people, and that according to the Lords ordinance, humbling themselves by fasting and prayer, before the Lord, craving the direction of his holy spirit, for the triall and approving of gifts, &c. ^a Ioh. 10. 1. ^b Act 1. 23. & 6. 3. & 14. 23.

way into the sheep-fold, namely, by the election of scismaticques, and that contrary to the Lords. ^a ordinance; not humbling themselves by fasting and prayer before the Lord, in the communion of his Saints; not craving the direction of his holy spirit, in the mouth of his Ministers of the reformed Churches, for the tryall and approving of gifts, &c. ^b Their schisme both deprives the of the offices of Christ, & also perverts all his ordinances in the use of them.

Therefore by these scriptures they are not the Church of God. Ioh. 10. 1. &c.

7 Thus they orderly proceed to ordination, by fasting and prayer, in which ^a action the Apostles used laying on of hands. Thus hath every one of the people interest in the election and

7 Thus they ^a vnderly proceed to ordination, abusing the ordinance of God, and ^b assuming that unto their confused multitude, which onely belongs to the Ministers of Christ, making them Ministers by

and ordination of their Officers, as also in the administration of their Offices vpon ^b transgression, offence, abuse, and hauing an especial care vnto the inviolable order of the Church, as is aforesaid. ^a 1. Tim. 4. 14. & 5. 22. ^b Luke 17. 3. Rom. 10. 17. Col. 4. 17.

by the imposition of hands of common people: And be they once in office, liue they neuer so ^c wickedly, they are still retained, and also preferred to ^d higher place in office; such confused order is in their Church. ^a Witnesse Mr. Halies Intrusion. ^b See H. Ainsworths answere to M. Stone, pag. 26. ^c See prophane Schisme, pag. 16. ^d Bowman heing a chiefe Deacon, is now made an Elder.

Ergo. By these scriptures they are not the Church of God. 1. Tim. 4. 14. &c.

8 Likewise, in this Church they haue holy ^a Lawes, as limits and bounds, which it is lawfull at no hand to transgresse. They haue lawes to direct them in the choyce of euery Officer, what kinde of men the Lord will haue.

Their

8 Likewise, in this Church they haue ^a wingadly Lawes, as limits and bounds, which at no hand is lawfull (for their people) to transgresse. They haue lawes to direct them in the choyce of euery Officer, what kinde of men the Lord forbiddeth.

Their

Their Pastour must bee apt to^b teach, no yong Scholler, ^b able to diuide the word aright, ^d holding fast that faithfull word, according to doctrine, that he may be able to exhort, rebuke, improue, with whole some doctrine, and to conuince them that say against it. He must bee

a Man that loueth goodnesse; he must bee wise, righteous, holy, temperate; he must bee of life vnreproueable, as Gods Steward; he must be generally well reported of, and one that ruleth his owne household vnder obedience, with all honesty: he must be modest, humble, meeke, gentle, and louing; hee must alwaies be carefull and watchfull ouer the flocke, wherof the Lord hath made him Ouerseer, with all willingnes, and

Their pastour being so apt to teach error, that in forsaking one, ^b he runs into two or three, forsaking that faithfull word, according to doctrine, whereby he doth dehorte from the truth, and labour to disproue and conuince the same: Hee is a man that loueth^c vice: he is^d foolish, vnrighteous, unholy, ^e intemperate: he is of life reprobable, as all the Churches of God do testifie; and so generally euill reported of: one that ruleth his owne house^f dishonestly; he is immodest, ^g haughty, proud, cruell, and ^h vnnaturall: hee is alwaies carelesse and negligent ouer the flocke, whereof hee pretends to be Ouerseer, with all vnwillingnesse, ⁱ grudging for maintenance, holding his office in respect of lucre, but doing his duty to neuer a soule, for which

C

he

and cheerefulnesse, not holding his office in respect of persons, but doing his duty to euery soule, as he will answere before the chiefe sheeheard, &c. ^a Math. 5. 19. ^b 1 Tim. 1. 18. ^c Deut. 33. 10. ^d Mal. 2. 7. ^e 1 Tim. 3. 1. ^f Eccl. 2 Tim. 2. 15. ^g Tit. 1. 9. ^h 2 Tim. 4. 2. ⁱ Tit. 1. 7. 8. ^j Numb. 12. 3. 7. ^k E. say 50. 4. 5. 6. ^l Jer. 3. 15. ^m Ezech. 34. 18. ⁿ Acts 20. 1. ^o Pet. 5. 1. 2. 3. 4. ^p 1 Tim. 5. 21.

he must answere before the chiefe sheeheard, if he preuent it not by repentance. ^k It is Apostacy for any of their people to heare a Sermon in any of the reformed Churches; yea, and they shall be more diligently brought to repentance for it, then for whoredome, theft, bribery, or the like ^a See his exposition of Mat. 18. ^b Geo. Iohnsons discourse (upholding his wines pride, wickednesse, and folly) ^c See proph. schis. c. 11. ^d See Prop. schis. c. 1. ^e See Geo. Iohnsons discourse. ^f See Proph. schism. cap. 11. ^g See Ioh. Iohnsons 14. Article, Prop. schis. cap. 11. ^h See Geo. Iohnsons discourse.

Ergo, By these scriptures they are not the Church of God. Math. 5. 19.

9 Their Doctor or Teacher must be a man apt to teach, able to diuide

9 Their Doctor, or teacher is a man vnapt to teach (and unable to diuide)

uide the word of God aright, and to deliuer sound and wholesome doctrine from the same, still building vpon that sound ground-worke: He must bee mighty in the Scriptures, able to conuince the gainesayers, and carefull to deliuer his doctrine pure, sound, and plaine; not with curiosity or affectation; but so, that it may edifie the most simple, approving it to euery mans conscience: he must be of life vnreprovable, one that can gouerne his owne household: he must be of manners sober, temperate, modest, gentle, louing. &c. 1 Tim. 3. Tit. 1. chap. 2 Tim. 2 15. 1 Cor. 1 17. & 2. 4.

uide) the word of God aright; and he deliuers vnsound and vnrholosome doctrine (of schisme) from the same; he is weake in the Scriptures, vnable to conuince his gainesayers, & carelesse to deliuer his doctrine pure, sound, and plaine, but with curiosity, or affectation; not so, that it may edifie the most simple, or approving it to euery mans conscience: therefore of life reprobable: one that cannot gouerne his owne household out of schisme, vnchristianly rending from the communion of Saints, to the^b great grieve of many good Christians. ^a Those that haue left their schisme; to wit, C.L. & R.B. haue sundry times gone vnto him, desiring conference, but neuer could obtaine it of him. ^b Many good Christians do lament his fall in the place where he liued in Englād,

commending his innocent life, praying for his enlargement from his miserable schisme, which God grant, if it be his will.

Ergo, By these scriptures they are not the Church of God. 1 Tim. 3. &c.

10 Their Elders must be of wisdom and iudgment, endued with the Spirit of God, able to discern betweene cause & cause, betweene plea and plea, & accordingly to prevent and redresse evils; alwayes vigilant, and intending to see the statutes, ordinances, & lawes of God kept in the Church, and that not onely by the people in obedience, but to see the officers doe their duties. These men must be of life likewise vnreprovable, governing their owne families orderly. They must

10 Their Elders are void of wisdom & iudgment, endued with the spirit of error, unable to discern betweene cause and cause, betweene plea and plea, without a partiality: which accordingly nourish evils; alwayes vigilant in contending to see their statutes and Canons kept in the Church. And thus they do^b keepe not only the people in bondage, but see the Officers sinnes and wickednesse cloked & hid. These men are also of life reproveable, governing their owne families^a vnorderly; also of maners rude, cruel, & lascivious

must be also of maners *sciuous, spightfull, intem-*
sober, gentle, modest, perate, &c. ^a See hunting
louing, temperate, &c. of the Fox, the first part,
Num. 11. 24. 25. 2. Chron. ^b see G. Iohnsons dis-
19. 8. Acts 15. chap. 1. course. ^c witnesse Stud-
Tim. 3. & 5. chap. leyes vncleannesse, and
de Cluse his drunken-
ness, so long smothered
up among them. ^d See M.
Hinton's testimony giuen
in Dutch, proph. schis. c. 4.
^e See Saund. Artic. proph.
schism. c. 1. Sect. 2. p. 15.

*Ergo, By these scriptures
they are not the Church of
God. Num. 11. 24. 25. &c.*

11 Their Deacons must be men of honest
report, hauing the my-
stery of faith in a pure
conscience, endued with
the holy Ghost. They
must bee graue, tem-
perate, not giuen to ex-
cesse, nor filthy lucre.
Act. 6. 3. 1. Tim. 3. 8. 9.

*11 Their Deacons also be
men of ^a scandalous life,
hauing the mystery of ini-
quity in a putrified consci-
ence, being endued with
the spirit of ^b schisme:
some vaine and intempe-
rate, some giuen to ^c ex-
cesse and filthy lucre. ^a See
disc. of T. White. ^b wit-
nesse M. Halies protesta-
tion to get into office. ^c Iudas the purs-
bearer was one.*

Ergo, By these scriptures they are not, &c. Act. 6. 3.

12 Their Relieuers, or Widowes must be women of 50 yeares of age at the least, for auoiding of inconueniences: they must bee well reported of for good works: such as haue nourished their children, such as haue bin harborous to strangers, diligent and seruiceable to Saints, compassionate and helpfull to them in aduersity, giuen to euery good worke, continuing in supplications and prayers night & day. 1.Tim. 5.9.10.

12 As for their Relieuers or Widowes, there neuer was any in the Separation, till now, since their diuisions. And now ^a one part of them hath chosen two widows, against who I can say nothing but this, that they are simply led by the rest into schisme, and there kept in such bondage, as themselues doe greatly ^b complaine of, lamenting and bewailing the abuses of that Church in supplications and prayers night and day. ^a The Franciscan side. ^b They haue often bewailed the bitter reiection of good people, vnto some, whom they durst make their mindes known vnto; yet for feare of their leaders, they dare not shew themselues familiar to their louing friends, fearing to be rebuked for the same.

Ergo, By these Scriptures they are not, &c. 1.Tim. 5

13 These

13 These

13 These officers must first bee duely proued; then if they bee found blamelesse, administer. 1.Tim. 3.10.

13 These their Officers, some of them were ^a suddenly admitted, and not duly proued; others, that bee found blameable, administer, &c. ^a Braithwait was not in electio for his Deacons' office two houres before hee was installed in the same.

Ergo, By these Scriptures they are not the Church of God. 1 Tim. 3.10.

14 Now as the persons, gifts, conditions, maners, life and prooffe of these Officers is set downe by the holy Ghost; so are thir offices limited, seuered, and diuerse. 1 Cor. 12. 12. 18.28.

14 Now as the persons, gifts, conditions, maners, life and prooffe of these officers is set downe, & turned the In-side ^a outward, so shall their offices, how they are limited seuered, and diuerse, &c. ^a Faire without, & foule within.

Ergo, By these Scriptures they are not the Church of God. 1 Cor. 12. &c.

15 The Pastors office is to feed the sheepe of Christ in greene and whole-

15 Their Pastors office is to ^a fether the sheepe of Christ in the miery & vn-whole-

<p>wholefome pastures of his word, and lead them to the still waters, euen to the pure fountaine & riuer of life : he must guide and keepe those sheepe by that heauenly sheep-hooke, and pastorall staffe of the word; thereby drawing them to him; thereby looking into their soules, euen into their most secret thoughts; thereby discerning their disceases, & thereby curing them, applying to euery disease a fit and conuenient medicine; & according to the quality and danger of the disease, giue warning to the Church that they may orderly proceed to excommunication. Further, hee must by this his sheepe-hooke, watch ouer, and defend his stocke from rauenous beasts, and the wolfe, and take the little</p> <p style="text-align: right;">Foxes,</p>	<p>wholefome pin-fold of Separation, and lead them to the waters of strife, euen to the filthy fountaine of Phariisaicall folly: he must guide and keepe those sheepe by that hatefull hooke, and pestilent staffe of schisme; thereby drawing them vnto him; thereby tyrannizing ouer their soules, prying into their most secret thoughts, thereby discerning if any do begin to mind and consider their schisme, & desire or go about to reconcile himselfe vnto the Churches of Christ; thereby (if he cannot perswade them from so doing) strait^d cursing them; applying to euery such penitent sinner, a false and vniust censure, quite contrary to the quality and condition of the estate; and giue warning to the Church, that they may vnorderly proceed to Excommunication. Further,</p> <p style="text-align: right;">ther,</p>
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Foxes, &c. Psal. 23. Leu. 10. 10. 11. Numb. 18. 1. sheepe-hooke, watch ouer,
 Ezech. 44. 23. & 33. & and defend his flock from
 34. Ioh. 12. 15. Acts 20. ^c those that labour to draw
 28. 1. Peter. 5. 4. Zach. them out of their errours
 11. 7. Rev. 22. 2. Luk. 12. and schisme, seeking to
 2. 2 Cor. 10. 4. 5. Heb. 4. ensnare, reproach, and
 12. Iohn. 10. 11. 12. Song. scandalize those faithfull
 2. 15. seruants of God. ^a Many
 lyz shackled in this pin-
 fold, beeing unable to

clamber ouer those untempered walles of Separation,
 which S^c. Francis, with his associates haue so aduan-
 ced with their Sophistry. ^b See generation of slanders,
 Proph. schisme. c. 12. ^c See Geo. Iohnsons discourse,
 (pleading for authority) ^d witnesse their many excom-
 munications of those that forsooke the schisme. ^e See.
 Proph. Schisme, chap. 1. 2. 3. Sect. 1.

Ergo, By these scriptures the Brownists are not the
 Church of God. Psal. 23. Leu. 10. 10. 11. &c.

<p>16. The Doctors of- fice is already set down in his description: his speciall care must be to build vpon the one- ly true ground-worke, Gold, Siluer, and Pre- tious stones, that his worke may endure the tryall</p>	<p>16 The Doctors office is already set downe in his description: his speciall care must be to build with untempered mortar vpon their schismaticall groun- worke, ^a bee it timber, hay, stubble, and polluted stones, that his worke may endure</p>
D	

tryall of the fire, and by the light of the same fire reueale the Timber, Hay, and Stubble of false Teachers: he must take diligent heede to keepe the Church from errours. And further, he must deliuer his doctrine so plainly, simply, and purely, that the Church may increase with the increasing of God, and grow vp vnto him which is the Head, Christ Iesus. 1. Cor. 3. 11. 12. *Leu. 10. 10. Eze. 33. 1. 2. & 44. 24. Mal. 2. 6. 1 Cor. 3. 11. 1 Cor. 1. 17. 1 Tim. 4. 10. & 6. 20. Eph 2. 20. Heb. 6. 1. 1 Pet. 2. 2.* endure the tryall of their fire, and by the light of that same fire, reueale the Gold, Siluer, and Precious stones, such as discern the false-hood of false teachers: he must take diligent heede to keepe the Church from communion with the Churches of Christ: Further, hee must deliuer his doctrine so sophisticatedly, and peeuishly, that the Church may increase in cōtention, shifts, and canils, to maintaine their errour, and so grow vp in schisme from all the Churches of Christ Iesus. ^a whosoever will come & acknowledge that England is a false and Antichristian Church, they doe receiue them, whereby they haue many, not onely ignorant of religion, but of lewd disposition. See the testimony of M. White, *Proph. schisme*, c. 5. pag. 27.

Ergo, By these scriptures they are not the Church of God. 1 Cor. 3. 11. 12. & c.

17 The Office of the
Anti-

17 The Office of the
Anti-

Antients is expressed in their Description : their Description : their
 their especiall care must bee to see the ordinan-
 ces of God truly taught and practised , as well
 by the Officers , doing their duty vprightly , as
 to see that the people obey willingly and readi-
 ly. It is their duty to see the Congregation
 holily and quietly ordered , and no way dis-
 turbed , by the contentious , and disobedient ,
 froward , and obstinate ; not taking away the li-
 berty of the least , but vpholding the right of
 all , wisely iudging of times and circumstances .
 They must be ready assistants to the Pastour
 and Teachers , helping to beare their burden ,
 and not intruding into their Office .
 Numb. 11. 16. Dent. 1. 13. & 16. 18. 2 Chron. 19. 11. 16.

*Antients is expressed in their Description : their
 especiall care must bee to see the Canons of their
 schisme trimly taught and practised , as well by
 their Officers , doing their endeaours vnrightly , as
 to see the people kept in bondage , though vnwillingly . It is their ^a do-
 ings , that the Congregation is wholly disquietly
 ordered , and many wayes disturbed by the contenti-
 ous , disobedient , frow-
 ard , and obstinate , not
 taking away the iniuries
 of the weake , but vphol-
 ding their ^b fauourites
 against all , wickedly
 iudging of times and cir-
 cumstances . They must be
 ready assistants to their
 Pastour and Teachers , hel-
 ping them to defend their
 errorrs , and schismatical standing ^a The Lea-
 ders of the people cause
 them to erre . ^b See Stud-*

19.8. *Exod.* 39. 42. 1. leys letter against Sam.
Tim. 3. 15. 2. *Tim.* 1. 13. Fuller.
 1 *Cor.* 11. 16. & 14. 33. Ergo, By these scriptures
Gal. 2. 4. 5. 14. *Col.* 4. 16. they are not the Church of
 17. *Acts* 20. 1. *Pet.* 5. 1. God. *Numb.* 11. 16. &c.
Rom. 12. 8.

18 The Deacons Office is faithfully to gather & collect, by the ordinance of the Church, the goods and beneuolence of the faithfull; & by the same direction, diligently and trustily to distribute them according to the necessity of the Saints. Further, they must enquire, and consider of the proportion of the wants, both of the Officers, and other poore, and accordingly relate vnto the Church, that prouision may bee made, *Acts* 6. *Rom.* 12. 8.

18 The Deacons office is a fraudfully to gather and collect, by the ordinance of their Church, the goods & beneuolence of their fraile folke; and by the same indirect course, negligently & vntrustily to distribute them, according to the necessity of their Saints. Further, they must require & complaine to the people for more contribution, extorting it euen from poore mens labours, that prouision may be made for some drones among them. It is fraud to collect mens goods to maintaine schisme. Those that are somewhat remisse in their separatiō, do oft endure great misery, yet not relieued by them; but those that are most peruerse in the reiecting of others, be they neuer such drones, yet they must be fed.

Ergo

Ergo, by these Scriptures they are not the Church of God, Act. 6. Rom. 12. 8.

19 The Relieuers & widowes office is to minister to the sicke, lame, weary, & diseased, such helpfull cōforts as they need, by watching, tending, and helping them: further, they must shew good example to the yonger women, in sober modest, and godly conversation, auoiding Idleness, vaine talke, and light behauour, Rom. 12. 8. 1 Tim. 5. 9. &c.

with them vnrelieued; and now haue they increased her labour, but not added to her meanes as yet.

Ergo, by these scriptures they are not the Church of God. Rom. 12. 8. &c.

20 These Officers, though they bee diuers & seuerall, yet are they not seuered, lest there should be a diuision in the body; hauing the same

19 The Relieuers & widowes office is to minister to the sicke, lame, &c. which they impose vpon the aged & helplesse women, which greatly increase their misery; not hauing maintenance of the Church, according to Gods ordinance, 1 Tim. 5. 16. but increasing their grieffe like Pharaohs Taske-masters. These women (one in speciall) haue liued very hardly & very laboriously, long

20 These officers, though they be diuersly sinfull, yet are they not seuered, lest there should be a reformation in the body, hauing the same care one of another, ioynly

same care, one of another, ioyntly doing their duties to the seruice of the Saints, and to the edificatiō of the body of Christ, till we all meete together in the perfect measure of the fulnesse of Christ; by whom all the body beeing thus coupled and knit together by euery ioynt, for the furniture therof, according to the effectual power which is in the measure of euery part, receiueth increase of the body vnto the edifying of it selfe in loue: neither can any of these offices be wāring, without grievous lamenesse, and apparant deformity of the body; yea violent iniury to the head Christ Iesus. *Luk. 9. 46. 47. 48. Ioh. 13. 12. 17. 1 Cor. 12. 12. 25. 28. Eph. 4. 11. 12. 13. 16.*

ioyntly doing their endeuors. to the seruice of their
schisme, & to the dissolution of the body of Christ,
till they all meete in that
peruered maner of the
rules of Christ, by which
all their body being thus
crooked, & tied together
by euery ioint, for the flourishing therof, according
to the effectuall power of
sathā, which is in the measure of euery part, receueth
decrease of the body vnto
the desying of it selfe, &
hatefull separating one
part frō another, vnto the
griuous lamenesse & apparant
deformity of that
schismaticall body which
hath done such iniury to
the head Christ Iesus.
They compasse sea and
land to make one of their
professiō, Mat. 23. 15. See
the testimony of C. Hut.
Proph. schism. c. 9. Ergo,
by these scriptures they are
not, &c. Luk. 9. 46. &c.

21 Thus this holy Army of Saints is marshaled heere in earth by these officers; vnder the cōduct of their glorious Emperour Christ, that victorious *Michaell*. Thus it marcheth in this most heauenly order, & gracious array, against all enemies both bodily and ghostly; peaceable in it selfe, as *Ierusalem*, terrible to the enemy, as an army with banners; triumphing ouer their tyranny with patience, their cruelty with meeknesse, and ouer death it selfe with dying. Thus, through the blood of that spotlesse lambe, and that word of their testimony, they are more the Conquerours, bruising the head of the Serpent; yea through the power of his word they haue power to cast downe Sathan, like lightening;

21 Thus this hateful army of schismatiques is marshaled here in Amsterdam by these officers, vnder the conduct of the clamorous enemies of the Church of Christ, the notorious Schismatiques. Thus it marcheth in this most hatefull disorder & gricuous aray, against^a all the Churches of Christ vpon earth; peccaisb in it selfe, as Ierusalem against Christ; troubling the Church, as presumptuous enemies; triumphing ouer the Saints patience with tyranny, their meekenesse with cruelty; and ouer trath it selfe with lying. Thus do they shed againe the blood of that spotlesse lamb, by the word of their testimony, in slandering both the life and communion of his Saints; yea through the power of the same, they cast out Gods children from among them,

to tread vpon Serpents, and Scorpions; to cast downe strong holds, & euery thing that exalteth it selfe against God. The gates of hell, & all the Principalities and powers of the world shal not preuaile against it. *Rom. 12. chap. 1 Cor. 12. Reuel. 14. 1. 2. Song. 6. 3. Reuel. 12. 11. Luk. 10. 18. 19. 2 Cor. 10. 5. Math. 16 18. Rom. 8. 38. 39.*

22 Further, he hath giuen them the keyes of the kingdome of heauen, that whatsoeuer they binde in earth, by his word, shal be bound in heauen; and whatsoeuer they loosen in earth shall bee loosed in heauen, *Mat. 16. 19. Ioh. 20. 23. Mat. 18. 18.*

23 Now this power which

them, erecting their strange holds of separation, that exalteth it selfe against God, as though the gates of hell, and all the Principalities & Powers of the world should preuaile against him. ^a See the testimony of the French & Dutch Churches, *Proph schif. c. 11. ^b Mat. 25. 40. See Ioh. Iohnsons Artic. Proph. schif. c. 11.*

Ergo, By these scriptures they are not the Church & people of God. *Rom. 12. 1 Cor. 12. &c.*

22 Further, they vniustly assume the keyes of the kingdome of heauen, to binde and ^a loose sins on earth; but they haue rather the keyes of hell, to broach errors & schismes. ^a And most lamentably doe they abuse Gods ordinance hereabout. Ergo, By these scriptures they are not, &c. *Mat. 16. 19. &c.*

23 Now this power which

which Christ hath giuē to his Church, and to euery member of his Church, to keep it in order, he hath not left it to their discretions and lusts, to be vsed or neglected as they will; but in his last will and testament he hath set downe both an order of proceeding, and an end to which it is vsed. *Mat. 16. 16. 19. & 18. 15. 16. 17. 18. & 28. 20. Deu. 12. 31 32. Rem. 22. 18. 19.*

24 If the fault be priuate, holy & louing admonition and reproofe is to be vsed, with an inward desire, and earnest care to win their brother: But if hee will not heare, yet to take two or three other brethrē with him, whom hee knowes most meet for the purpose, that by the mouth of two or three witnesses

euery

which they assume to this Church, doth keepe it in such^a disorder, and confusion: for the father of contention hath not left it to their discretions to be vsed, but so reignes & rules among thē, that manifold^b ruines, rents and distractions doe daily breake forth, and increase among them.^a See W. Simpson, and^b C. Hut. their testimonies, *Proph. schis. c. 10. & c. 9.* Ergo, By these scriptures they are not, &c. *Mat. 16. 16. & c.*

24 If the fault bee priuate, priuy whispering, without reproofe, is often vsed: but if (happily) some two of the brethren do fall out, & bee angry one with another, then if either^a party can call to minde any offence of the other, it is their manner to prosecute it with great diligence, though the faults weere done sundry yeares before.

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euery word may be confirmed: and if he refuse to heare them, then to declare the matter to the Church, which ought seuerely & sharply to reprehend, grauely to admonish, & louingly to perswade the party offending; shewing him the heynousnesse of his offence, and the danger of his obstinacy, and the fearefull iudgement of the Lord, *Leuit. 19. 17. 18. Math. 18. 15. Deut. 19. 15. Mat. 18. 16.* before. Then shall he soone passe the first places, & be brought to the Church, & then, if the Elders take against him, hee is like to haue the bowels of his offence ript vp, and corroded to the quicke: but contrariwise, if their Elders bee on the other side, oftentimes there is some fault found with the dealer in his proceeding, and so the reproofe returnes upon the head of the Innocent. ^a Witnesse Tho. Cooky, and Iac. Johnson, their going to one & thirty for lyes: upon a falling out betweene them, one studies vp and calles to mind 15 lyes that he at seuerall times had heard from the other; whereupon he also falles to his study, & in short time brings in his register of 16 lyes against him. *Se Proph. schis. pag. 83.*
Ergo, By these Scriptures the Brownists are not the Church of God. Leuit. 19. 17. &c.

25 All this notwithstanding, the Church is not to hold him as an enemy, but to admonish him,

25 All this notwithstanding, the Church doth not hold him as a brother, to ^a assist and comfort him against

him, and pray for him as
a brother, prouing if at
any time the Lord will
giue him repentāce. For
this power is not giuen
them to the destruction
of any, but to the edifi-
catio of all. *2 Thes. 3. 15.*
2 Cor. 10. 8. & 13. 10.

26 If this preuaile not
to draw him to repen-
tance, then are they in
the name of the Lord Je-
sus, with the whole con-
gregation, reuerently in
praier to proceed to
excommunication; that
is, vnto the casting him
out of their congregati-
on, fellowship, couenāt
and protection of the
Lord, for his disobedi-
ence and obstinacy, and
committing him to Sa-
than for the destruction
of the flesh, that the spi-
rit may be sauēd in the
day of the Lord Iesus, if
such be his good will and
pleasure, *Math. 18. 17. 1 Cor. 5. 11.*

*against iniury & oppressi-
on, rather vsing this pow-
er to the destruction of a-
ny, then to the edification
of all. ^a See Geo. Iohn-
sons discourse.*

*Ergo, By these scriptures
they are not, &c. 2 Thes.
3. &c.*

26 If this preuaile not to
make any acknowledge sin
for ^a well-doing, then do
they threaten him irreue-
rently to proceed to excom-
munication; that is, to the
casting him out of their
Schismaticall society for
his faithfulnessse and con-
stancy in a good cause, cur-
sing them whom ^b God
blesseth, prophaning his
^c Name and Ordinances
thereunto. ^a See *Prophane
schism. cap. 2. pag. 11.* See
Geo. Iohnsons discourse.

^b Gen. 12. 3. ^c Esay 66. 5.

27 Further, they are to warne the whole cōgregation, & all other faithfull, to hold him as an Heathen and Publican, and to abstaine themselves from his society, as not to eate or drinke with him, &c. vnlesse it be such as of necessity must needs, as his wife, his children & family; yet these (if they be members of the Church) are not to ioyne to him in any Spirituall exercise. ^a witnesse Dan. Studleys *Mat. 18. 17. 1 Cor. 5. 11. Society with mistres May and mistr. Smith. Ergo, by these scriptures they are not, &c. Mat. 18. 17. &c.*

28 If the offence bee publique, the party is publicquely to be reproved, & admonished; If he then repent not, to proceed to excommunication, as aforaid. *1 Tim 5. 20. Gal. 2. 14. Iosu. 7. 19. 2 Cor. 7. 9.*

28 If the offence be publique, yet such kinde ^a women must be priuately dealt withall, and private acknowledgement may preuent an excommunication. ^a witnesse their bringing *Mistr. Smith her offences (known to many Churches and reiectd for them) againe*

gaine to priuate admonition. Ergo, by these scriptures they are not, &c. 1 Tim. 5. &c.

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29 The repentance of the party must be proportionable to the offence, viz. if the offence be publique, publique; if priuate, priuate: humbled, submissiue, sorrowfull, vnsfeigned, giuing glory to the Lord. *Lewit. 19. 17. 18. Pro. 10. 12. Rom 12. 19 & 13. 10. & 14. 1.* 29 Their repentance is so preposterous, viz. if the Eläers take part with the offender, then a bare recital of these words; Wel, I am sorry for it, what wil you haue more? ^a must serue, though it be spighfully & proudly spoken against the admonisher, not giuing glory to the Lord. ^a If the admonisher bee not there-with satisfied, they will deale with him for cōtention; and if he repent not (of wel-doing) cast him out also.

Ergo, by these scriptures they are not the Church of God. *Lewit. 19. &c.*

30 There must great care be had of admonitions, that they be not captious or curious, finding fault where none is, neither yet in bitterness or reproach: for that were to destroy, & not to saue our brother. But they must be carefully 30 In their admonitions they be so captious or curious, ^a finding fault where none is, in bitterness or reproach, rather to destroy then saue their brother: so maliciously taken in hand, neither seasoned with truth, grauity, loue, nor peace. ^a witnesse their

fully done, with prayer *their ungodly dealing*
 going before: they must *with some for hearing the*
 be seasoned with truth, *word of God preached*
 grauity, loue, and peace. *both in the English and*
Math. 18. 15. & 26. 8. Dutch Churches: see Pro-
Gal. 16. 1. 2. 2. Tim. 2: 24. phan. schif. cap. 3. Sect. 2.
Mark 9. 50. Ephes. 4. 29. Ergo, By these scriptures
Iames 5. 15. 19. 20. they are not the Church &
people of God. Mat. 18. 15.
&c.

31 Moreouer, in this
 Church is an especiall
 care had, by euery mem-
 ber thereof, of offences;
 The strong ought not
 to offend the weake, nor
 the weake, to iudge the
 strong; but all graces
 are here giuen to the
 seruice and edification
 of each other, in loue,
 and long-suffering. *Luk.*
17. 1. Pro. 10. 12. Rom. 14.
13. 19. Gal. 6. 2.

31 Moreouer, in this
 Church is a ^a partiall care
 had by the Officers in de-
 fence of their fauourites;
 that the strong offend the
 weake, and the weake
 therefore iudge the strong,
 but ^b feare to reprove the,
 knowing their partiality,
 violence, and iniury to
 those that reprove their
 impieties; and to their fa-
 uourites, loue, and long-
 suffering. ^a See first part
 of hunting the Fox. ^b See
 Geo. Johnsons discourse
 (brethrens feare to assist
 him.) Ergo, by these
 scriptures they are not,
 &c. *Luk. 17. 1. &c.*

32 In this Church is the truth purely taught, and surely kept : here is the Couenant, the Sacraments, the Promises, the Graces, the Glory, the Presence, the Wor- ship of God, &c. *Gen. 17 chap. Leuit. 26. 11. 12. E- say 44. 3. Gal. 4. 28. & 6. 16. Esay 60. 15. Deut. 4. 12. 13. Esay 56. 7. 1 Tim. 3. 15. Esay 52. 8.*

32 *In this Church is the truth neither a purely taught, nor surely kept : here is the Couenant, the Sacraments and Promises of God abused; the Graces, the Glory, the Presence, the worship of God prophaned.*

a For all their doctrine tends to the maintenance of their schisme, no appli- cation of Gods iudgement against their impieties. See Proph. schif. c. 1. Ergo by these scriptures they are not, &c. Gen. 17. &c.

33 Into this Temple entreth no vncleane thing, neither whatsoe- uer worketh abhomina- tions, or lyes; but they which are written in the Lambes booke of life, *Esay 52. 1. Ezech. 44. 9. Esay 35. 8. Zach. 14. 21. Ren. 21. 27.*

33 *Into this Temple en- ters no a cleane thing, but many that worke abhomi- nations, or lyes, such are they which are written in the Church-booke of their schisme. a All are polluted with schisme: for all must professe to reiect other Churches, before they en- ter.*

Ergo, By these scriptures they are not the Church of God. Esay. 52. 1. &c.

<p>34 But without this Church shal be dogges and inchanters, whore-mongers, inurderers & Idolaters, and whosoever loueth and maketh lyes. <i>Romans. 2. 9. Reuel 22. 15.</i></p>	<p>34 But without this Church are innumerable ^a seruāts of Iesus Christ: vnto whose holy Communion againe, the Lord in his good time call those wandring schismatiques; so many as belong vnto him. Amen. ^a whose lines and conuersation they slander most abhominably. See the Prophane Schif. Generation of slanderers, cap. 12.</p>
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FIN IS.

